582 Regarding endogamy of the fishermen, they said my
463 notes were not correct, but agreed that they lived in separate
kampongs. Also, the sailors live in separate kampongs, but
114 again they said that it is not true about their being endogamous.
226 After all, however, Friederic said merely that they had a
tendency toward endogamy.

326 It is not true that all smiths come from Sidenreng. I was
554 shown Makassarese knives and they said that only Makassarese
411 smiths could make them. They also showed me a fine kris.
They said that different kinds of krises also had pangkat, and
that men used types according to their own rank.

563 They said that there are no Badjo [Sea Gypsies] around here.
They live on islands.

463 There are plenty of potters here, or rather in Djongaya.
306 They are men as well as women.

286 There are basket makers here also. I saw one in the kam-
pong. There are also mat makers. And nearly all sarongs
are homemade. Spinning wheels are present but they are not
much in use. They did use them during the Japanese time,
and certainly know how to. Also there is not much use of dye,
but here too there is no lack of knowledge on the subject.

224 Deer hunting is not common here, but is carried on else-
where. They are interested in the Java--deer--import story.

346 Regarding the urn on top of the mosque, they said that it
177 was from an old radja cemetery. I will see the latter soon.

The old fellows knew all about the pre-1906 kasuwijang as
565 written up in Friederic. They knew about the forty and six
567 sets of specialists in the old court. And they agreed about
the three ways of getting slaves in the old days. They said
that a man a little lower might marry a little higher, but
there would be much gossip on this matter if he did. They
agreed about the tawa-ana division in a slave-free, (wife-
husband) marriage.

685 They said that there was no cattle stealing here, but that
582 it was heard of in other regions. It was also known that in
some places girls will not marry a non-thief.

178 Regarding the taboo on yellow worn by non-royalty, they
565 said that this is no longer practiced. Still, however, they
292 could see the point and I got the impression that there may be
something to it. They added that gadu, a type of gauze sarong,
which is used at feasts by nobles and at marriage, can be used
by anyone. Saleh has a remarkable festive belt for a kris.
His father's photograph shows him in former years with it.
It is woven with the verses from the Koran.